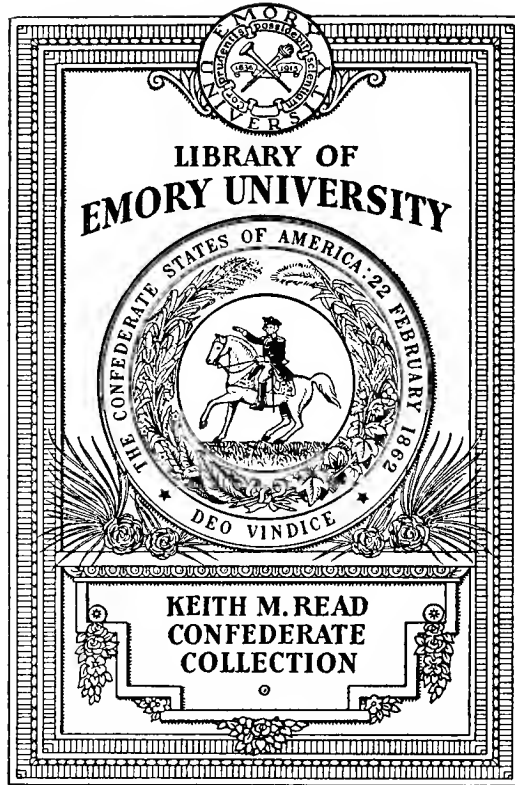


MINUTES
OF THE
THIRTY-NINTH ANNUAL SESSION
OF THE
Yellow River Baptist Association,

HELD WITH
THE CHURCH AT NANCE'S CREEK,
DEKALB COUNTY, GEORGIA,

September 26, 27 and 28, 1863.

ATLANTA, GEORGIA:
INTELLIGENCER STEAM POWER PRESS.
1863.



MINUTES.

1. The Introductory Sermon was delivered by Brother T. T. Langley, from Colossians, third chapter, and latter clause of the twenty-fourth verse: "For ye serve the Lord Christ."

2. After an intermission of thirty minutes, assembled in the house. Prayer by Brother D. W. Patman. Preaching at the stand by Brethren B. Daniel and W. W. Carroll.

3. Read letters from the Churches composing this body, and made the usual record of their state.

4. Went into the choice of Moderator and Clerk, and chose Brother J. W. Walker, Moderator, and G. H. Hopkins, Clerk.

5. Invited ministering and corresponding brethren to seats with us.

6. On motion of Brother J. Herring, appointed three committees, viz:

To Arrange Preaching—J. Herring, Montgomery, G. Herren, Hamby and A. R. Smith, with the Moderator and Church's delegation.

To Arrange Business—Purinton, Hopkins and Montgomery.

To write Corresponding Letters—Stanton, Purinton, Almond, G. Herren and Cook.

7. The Committee on Preaching retired a few minutes, and reported that Brethren Pate, Carroll and D. W. Patman occupy to-morrow in the order of their names; conclusion by Brother B. Daniel.

8. Called for correspondence from sister Associations, and received as follows:

From the Ocmulgee—A letter and Minutes, but no Messenger.

From the Oconee—Letter and Minutes, by her Messenger D. W. Patman.

From the Primitive Western—Letter and Minutes, by her Messengers, Pate and Bennett.

From the Ucharley—Letter and Minutes, but received no Messenger.

From the Marietta—Letter and Minutes, by her Messengers, B. Daniel, Carroll and Fielder.

From the New Hope—A letter and Minutes, but no Messenger.

9. Appointed correspondence to sister Associations—

To the Ocmulgee—Purington, Stanton, Montgomery, Almond, Hamby, Walker, Herren and Henderson. Sits at Shoal Creek, nine miles south of Social Circle, on Saturday before the second Sunday in September next.

To the Oconee—Purington and Almond. Sits at Bethlehem Church, two miles east of Lexington, on Saturday before the second Sunday in October next.

To the Primitive Western—J. Herring, Dearing and Pope. Sits at Ebenezer Church, Meriwether County, Georgia, three miles north of the Chalybeate Springs, on Saturday before the third Sunday in October next.

To the New Hope—J. Herring.

To the Marietta—J. Herring, A. R. Smith, Almond, Henderson, Pope and Hamby. Sits at Camp Creek Church, two and a half miles from East Point, on Saturday before the first Sunday in October next.

10. Appointed general meetings as follows :

For the First District—At Ozias, Friday before the third Sunday in July next. Volunteers, Walker and A. R. Smith.

For the Second District—At Sorrel's Spring, six miles north of Monroe, on Friday before the fourth Sunday in July next. Volunteers, Purington and Almond.

For the Third District—At Friendship, nine miles northeast of Stone Mountain, on Friday before the fifth Sunday in May next. Volunteers Purington, Almond, Smith and Herren.

For the Fourth District—At Utoy, Fulton County, on Friday before the first Sunday in August next. Volunteers, Purington and Almond.

11. On motion of Brother Herring, appointed a committee to give some expression respecting the death of Brethron Shaw and Teat; and appointed D. W. Patman, Purington and Walker.

12. On motion of Brother Herring, adjourned till Monday morning, at half past nine o'clock. Prayer by Brother Pate.

SUNDAY, September 27, 1863.

The brethren appointed to preach to-day came forward in the order of their names, and preached (to an attentive and orderly congregation) the Gospel. We hope and believe with good effect.

MONDAY MORNING, September 28, 1863.

Met according to adjournment. Prayer by Brother Carroll. Preaching at the stand by Brethren Patman and Purington.

On motion of Brother Montgomery adopted the arrangements of the committee on business, which is as last year.

1. Renewed the invitation to visiting and corresponding brethren to seats.

2. Called the roll and read the decorum.

3. Called for, read and adopted the Circular Letter, as prepared by Brother W. L. Beebe.

4. Called for miscellaneous business.

5. Called for, read and adopted the Corresponding Letter.

6. On motion of Brother Cook, called for and adopted the report of the committee on the decease of Brethren Shaw and Teat, which is as follows:

Resolved, That this Association feels it to be her duty to give some public expression, through her Minutes, of the love and Christian fellowship we had for our beloved Brethren, E. B. B. Shaw, our former Clerk, and H. D. Teat, who have fallen asleep in Jesus since our last meeting. The services of those devoted and useful ministers are done and they are gone home, while the churches which they served are left specially to mourn their loss, and the brethren in general deplore this dispensation of Divine Providence. But we feel that it becomes us to bow with reverence to the afflicting hand of our God, knowing that he doth all things well. We greatly sympathize with the bereaved widows and fatherless children of our departed brethren, and pray that God may be better to them than an earthly husband or father could be.

7. Appointed the next Association of this body to be held with the Harris Spring Church, Newton County, Georgia, eight miles east of Covington, at the usual time. Brother Purington to preach the Introductory Sermon; Brother A. R. Smith his alternate. Brother D. W. Almond to write the Circular Letter.

8. Called for contributions, and distributed corresponding Minutes.

9. On motion of Brother J. Herring, ordered the Clerk to superintend the printing and distributing of eight hundred copies of these Minutes, and that he have the balance of the fund for his services.

10. On motion of Brother G. Herren, adjourned in order, peace and harmony. Prayer by Brother Beaton Daniel.

J. W. WALKER, Moderator.

G. H. HOPKINS, Clerk.

CIRCULAR LETTER.

The Messengers assembled in the Yellow River Baptist Association, to the Churches of which it is composed, greeting:

DEARLY BELOVED: The time of our Associational meeting having again arrived, and our Heavenly Father having granted us the privilege of assembling and enjoying the society of each other once more in the flesh, we feel it to be a pleasant duty to address you, perhaps for the last time. The terrible strife which is agitating our land, may, before another anniversary meeting, so devastate our homes as to preclude the possibility of our assembling, as it has already done in many portions of our beloved country, where meeting-houses have been occupied as quarters for our soldiers, or desecrated by the foul pollution of the invader's footprints. While we enjoy this great blessing of communion together in love, let us endeavor to duly appreciate the greatness of the goodness of God to us in appointing the bounds of our habitation in so favored a locality. But infinitely higher considerations call us to thank and adore the merciful kindness of our God, in giving us an interest in that redemption by which lost sinners are reconciled to God by the death of His Son. This unspeakable gift certainly brings us under the strongest obligations of gratitude to the gracious Giver. And not only does it require the gratitude of our hearts, but while we are overwhelmed with thankfulness to our Heavenly Father for this great gift, we are also enraptured with the love of God which is shed abroad in our souls by the quickening influence of the Holy Ghost in regeneration. The fruits of that Holy Spirit whereof the saints are born, are brought to view by the Apostle in his letter to the churches of Galatia, in striking contrast with the works of the flesh, which are enumerated in the same connection. Gal. v, 19—23. Now, to all who trust in Christ for salvation, it is a matter of vital interest to determine the point, in their individual cases, whether they are really born of the Spirit of God. And all the testimony they can find in their own performances is against them. Even the great Apostle to the Gentiles could only find in his own works a source of grief, which caused him to exclaim, "O, wretched man that I am; who shall deliver me from the body of this death?" So that, in this particular at least, we have very good company in our experience.

Let us, however, seek still further for evidences on this most important point; and as nothing but the truth can be of any service to us in our conclusion, let us be certain that we take for the guide of our investigation, nothing but the true Gospel

test. This we find laid down clearly and concisely by the Apostle in Rom. viii, 9: "If any man have not the spirit of Christ he is none of his." What is the spirit of Christ but that Holy Spirit of which the saints are all born? Surely that spirit which was with our Lord in his humiliation, was the same Holy Spirit which is declared to be God. And while our Lord in his personal manifestation in the flesh is no longer with us here on earth, He has fulfilled his promise to send the Comforter the Holy Spirit of Promise, who does take of the things of our Lord and show them unto us. Yes! have you ever forgotten, brethren, the glorious manifestation of the things of Jesus in your first experience of the forgiveness of your sins? What a glory and beauty there is in contemplating the things of Jesus! But you all learn early in your pilgrimage, that you cannot handle these glorious things at your own will. Often, when the new man greatly desires to realize the beauty of these things, you find you can see no such beauty in them as you have realized in times past. Why is this? It is because the Comforter does not then *show them unto you*. Hence you have learned a very important lesson. You have learned that your own strength is weakness itself, not only that you are *weak*, but all your own strength amounts in the aggregate to nothing but weakness. In this, your experience again coincides with that of the saints in the primitive age. 1st Cor. iv, 10; 2d Cor. xii, 9.

Do you sometimes think you cannot be a child of God, because of your wicked heart? Does your heart condemn you? God is greater than your heart and knoweth all things. John iii, 20. It must be borne in mind, however, that there is a vast difference between the heart-condemnation here mentioned and which is common to the children of God while here in the flesh, and that certain fearful looking for of judgment and fiery indignation which shall devour the adversaries mentioned. Heb. x, 27. The heart of the trembling saint condemns him daily because in the light of the knowledge of the glory of God he sees his own depravity and unlikeness to the Lord he loves. This condemnation, burdensome and grievous to be borne as it is, has nothing of the sting and bitterness of that "certain fearful looking for of judgment and fiery indignation which shall devour the adversaries," and which attends the conscience of that disobedient child who wilfully sins after he has received the knowledge of the truth. Yet even this terrible infliction is not the severity of the justice of God, which shall eventually devour the adversaries, but only the anticipation or expectation of it. The redeemed of the Lord are not accepted in the sight of God on account of their own righteousness, neither are they kept by their own care and circumspection. They are "*kept by the power of God* through faith unto salvation, ready to be revealed in the last time." And well may they "greatly rejoice" in this system of grace; for not only does it save us from the power of our enemies, but is a sure defense against our own sinful na-

ture. If the grace of God were confined to saving us from our external enemies, it would avail us nothing, for the sin that dwelleth in us would be too strong for our weak powers to control; and so, though saved by the precious blood of Christ from all external enemies, we might still fear that we should fail of the benefit of that salvation, by our own frailty and short-comings. "But thanks be to God which giveth us the victory through our Lord Jesus Christ." Yes, brethren, it is through "the Lord our Righteousness" that we are saved and receive the victory, and not through our own efforts and faithfulness. "Wherefore, seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the Author and Finisher of our faith." Too often the deceitful workings of the Tempter leads to look to ourselves at least as the finisher of our faith; and then, like Peter, when he looked away from Jesus, we begin to sink in the boisterous sea which swells around us; but though we may be badly frightened, the hand of our Lord is always near enough to save us. It is positively declared by the Prophet, "He shall see of the travail of his soul, and shall be satisfied." Will He be satisfied to lose one of those objects of His love, for whose redemption He poured forth the last drop of His heart's blood on the cross, and for whom He conquered the powers of Death and Hell? Why, brethren, the enemies you have to contend against are all chained. Our Lord has the keys of their prison. Without His leave one hair of your heads cannot fall to the ground. All power is in His hands, and it is not the will of your Heavenly Father that one of these little ones should perish. Then "Fear not little flock, for it is your Father's good pleasure to give you the kingdom."

In these trying times, while the judgments of God are abroad in our land, and, as a people, that severest calamity of being given up to work our own destruction, seems to be upon our land, let us remember that the Lord God Omnipotent reigneth, that He is God, and beside him there is none else. To Him let us look for deliverance, for he maketh wars to cease unto the ends of the earth. Let us be still and know that He is God. "And to you who are troubled rest with us." Rest on that sure foundation of God, where the Apostles and primitive saints rested. Rest in the oath and promise of God. Rest in that love of God which "spared not His own Son, but delivered Him up for us all; how shall He not with Him freely give us all things?"

Finally, brethren, farewell. May "the God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you. To Him be glory and dominion forever and ever. Amen."

J. W. WALKER, Moderator.

G. H. HOPKINS, Clerk.

Ordained Ministers in SMALL CAPITALS; Licentiates in *italic*; absentees marked *.

Received of G. H. Hopkins, Clerk of the Yellow River Association, \$66, for printing 800 copies of these Minutes.
J. I. WHITAKER.



